

Christian Reflector.

H. A. GRAVES, } Editors.
E. WORTH, }

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Christian Reflector.

For the Christian Reflector.

The Relations of the American Tract Society.

These are wider than most minds apprehend. They affect interests that take hold on the intellectual, social and eternal condition of millions of our race.

Combining members of most of the evangelical denominations, in harmonious efforts for the diffusion of a common salvation, the relations of the Society are not unimportant to the great principles of christian union. Good men in various parts of the world are coming to feel the necessity of a closer intimacy and more cordial co-operation in resisting error and spreading the gospel. The feasibility of such co-operation is illustrated in this institution. The ready acceptance of its thousand publications, and its more than a hundred colporteurs, among nearly all the branches of the church of Christ, demonstrates the substantial unity of faith among protestants; while something is contributed to the promotion of mutual confidence and fellowship among the great brotherhood of believers.

The Society also holds intimate relations to the sacred ministry. Besides placing standard, practical works within their reach, it supplies their people with such spiritual classics as will sustain and deepen the impressions made by the pulpit. The home missionary, besides his liberal annual appropriation of Tracts, is often supplied (as, but for the want of means, all might be,) with a christian library for his personal use, or as a means of instruction to the people around him; or receives a quantity of books for sale or gratuitous distribution. Such co-operation need have no other limit than the zeal and discretion of the missionaries, and the liberality of the Society's patrons. The Committee have been impressed by the statements of the Society's agents, with the necessity of making ample provision for the gratuitous supply of poor ministers of the gospel in destitute parts of the country with libraries. Thousands are attempting to preach the gospel in the new settlements, with inadequate preparation, and without religious books. We can conceive of no channel through which a wider influence for good could be exerted than this. Several thousand dollars might soon be applied in this way, with incalculable benefit to the recipients of the benevolence and to their people. This subject is commended to the pastors of favored churches, and to the friends of the ministry and the missionary cause.

The relations of the Society to the scattered and neglected portions of our native population are deeply interesting. The extent of this population on a territory of more than two millions of square miles, is immense. The labors of 143 colporteurs during the whole or a part of the last year, developed the fact that, of 153,000 families visited, 47,000 were destitute of any religious book except the Bible, and about one sixth had not the Word of God. It is the concurrent testimony of the men who have sought out the people at their firesides, that an average of not more than one half habitually resort to the sanctuary where a pure gospel is preached. Are not these facts, reported by men who know whereof they affirm by painful and laborious investigation, most appalling? Who can regard them without emotion?

Experience has shown the happy adaptation of colportage to this class of our population. Are the people widely scattered? The colporteur is an itinerant and can seek them out. Do they neglect the sanctuary? He visits their firesides. Are they ignorant? He carries them the means of instruction. Are they prejudiced? His spirit and mission disarm prejudice. Are they careless? His address is personal and direct. Are they poor? He gives them a book without money and without price. Are they intemperate? He has at hand the temperance pledge. Do their children neglect the Sabbath school? He leads them to it, or forms one for them. Have they no Bible? He supplies them. And what he does for one, he may do for two thousand families in a year. What one colporteur does for a single county, one hundred are doing for a hundred others. Why should not every rural waste in our land be thus visited, and the destitute masses be thus brought under some of those spiritual influences which bless the more favored portions of the land? Is it too much to ask of those who are benefited by the means of grace, that they should enable the Society to scatter some of the crumbs that fall from their tables, among the hungry millions of our native-born citizens? Is it wise, is it safe, is it christian, to leave these millions in their pres-

ent destitution, while an open door exists for conveying to all their abodes "the glorious gospel of the blessed God?" Yet, without immediate and liberal contributions, not only can there be no enlargement of this work, but some of the laborers in it must be recalled.

A work kindred to that undertaken in behalf of the destitute native population is prosecuted among foreign immigrants, embracing nearly one sixth of our population. Publications in the German, French, Welsh and other languages are prepared, (about 20 volumes and 120 Tracts in the German language alone,) well qualified colporteurs have been raised up to the number of more than thirty; free access is gained to the people; God has placed his seal upon the work in the conversion of souls and in the revival of spiritual religion. There is not a more promising field of evangelical effort in the world, viewed in any aspect, civil or religious, than among these perhaps 3,000,000 of foreign immigrants.

Nearly one half of the foreign immigrants are Romanists; and the Society holds an important relation to them. Regarding them chiefly in their relations to God and eternity, and avoiding all needless controversy, the colporteurs, several of whom have once been Romanists, go to their fellow countrymen, whether German, French or Irish, on the one errand of salvation. They have learned the secret of winning souls. Among the French Romanists of Louisiana and Michigan; the Germans of New York, Pennsylvania, Ohio and Indiana, and the Irish of New York, this work is advancing. The numerous conversions from sin and error, by the Holy Spirit's influences, attest the wisdom and power of this agency, and encourage its speedy employment among the increasing thousands of this neglected class. Light and love can save them—and save us; nothing else can. Our hope is in God's Spirit, in answer to fervent prayer, blessing kind personal effort and the diffusion of gospel truth among the families of this people. We believe the day is not distant when thousands will flock to the cross, and embrace a spiritual faith, from among the deluded followers of anti-christ.

There are other important domestic relations of the Society, such as those to the Sailors and Boatmen, for every ship and steam and canal-boat should have a library; to the Jews, who ought to be sought out and supplied with publications, suited to their prejudices; to the colored population, among which incipient efforts are making, &c.; but the above must suffice.

The Society also holds intimate relations to the work of evangelization on *Continental Europe*. That work has assumed pre-eminently the form of Colportage. The power of church and state is combined with the superstitious and infidel prejudices of leading minds, not only where the Roman and Greek churches prevail, but extensively in protestant countries, to prevent the direct introduction of the public preaching of the true gospel. The method of evangelization is that of primitive times, plain men making known "Christ crucified" among the masses of the people, while the "mighty" and the "noble" despise and wonder and perish. The promise and Spirit of God are with these humble laborers, and their printed Bibles and evangelical books give them a facility which the first christians did not enjoy. This new reformation began, as said Dr. Merle D'Aubigne, pleading in England for the Continent, "with the conversion of a person who received a Bible from a colporteur; and by person converted became a preacher; and by him they formed evangelical churches where ministers were placed, and now a new era has broken in. It is no more one person here and another there, but whole masses are deserting Popery." Tract and Book societies in France, Switzerland, Belgium and at several points in Germany, are co-operating with Bible and Evangelical societies to advance this spiritual work of God, and look to this Society for assistance; and friends in Northern Europe, particularly those in Russia where public preaching by foreigners except to foreigners is prohibited, join their claim in tones which no evangelical heart could willingly resist.

This Society also sustains solemn relations to the *heavenly world*. The general progress of missions is inseparable from that of the mission press. It must go hand in hand with preaching, schools and other means. Where American missions exist, this Society's grants are made through their respective Missionary Boards, who control the issues of their presses according to their judgment of the wants of the people, the grants of this Society being applied solely to that portion of their issues which accords with its catholic principles. In this manner British christians have long been co-operating, and Missionary, Bible and Tract societies, uniting their energies for the salvation of the heathen.

The Committee believe that no one acquainted with the facts will judge, that in the Society's year ending with April, there should be appropriated less than \$6,000 for Continental Europe and Western Asia; \$9,000 for India, northern and southern, with Burma and Siam, and \$5,000 for China and the Sandwich Islands—making \$20,000 for foreign and pagan lands. They are constrained to state that the Society has now no means for paying a single dollar of this amount. Its whole receipts the current year have not equalled by nearly \$10,000 the large expenditures for our own country. There must be more pecu-

niary as well as personal co-operation, or the good work in which the Society is engaged cannot go vigorously onward.

And has not God given his people means to do all that he requires? And may not the consecration of our efforts and substance for the salvation of men at home and abroad be followed by his opening the windows of heaven, and pouring out those spiritual blessings without which our own souls perish and millions must die eternally?

Shall not some contributions be made to the Society to support the large gratuitous issue of Tracts and books for the destitute on land and sea, which last year amounted to about \$18,000? Some, to supply destitute ministers and feeble churches with evangelical books? Some to support the Society's more than 100 colporteurs and furnish them with books to give to the destitute? Some, with a special view to our Roman Catholic and other immigrant population? Some to reach the Catholic and the formalist at their homes in Europe? Some for the Armenians, or for Northern or Southern India, or for China? Who among the thousands of Israel "is willing" thus "to consecrate his service this day unto the Lord?"

By order and in behalf of the Executive Committee of the American Tract Society.

JOHN KNOX, Chairman.
W. A. HALLOCK, }
O. EASTMAN, } Secretaries.
R. S. COOK, }
New York, 120 Nassau street, Sept. 3, 1845.
JOHN TAPPAN, President.
SETH BLISS, Secretary.
Boston, 28 Cornhill.

Publication Society.

ADVANTAGES OF THE PROPOSED PLAN OVER THE EXISTING ONE.

MESSRS. EDITORS.—The main object of this communication is, to show the advantages that would arise from the plan proposed for the adoption of the Publication Society, over the existing one. To some of these I briefly adverted in my first communication.

Were the plan proposed adopted, no depository, depository agents, travelling agents, clerks, nor moneys for the publication of books, would be needed, as they would be superseded by the publisher patronized by the Society, and the denomination generally. Consequently, all moneys received into the treasury could be appropriated in the gratuitous distribution of religious publications, except what would be required for the annual report, postage, and the salary of the Secretary. The salary of the Secretary, however, would not be very large, as not more than one-third of his time would be required in his official duties. The publications for colporteurs and gratuitous distribution would be packed and forwarded by the publisher, to their respective destinations. All the churches and individuals interested in the gratuitous distribution of religious books and tracts, would forward their contributions to the treasury, without being called upon by an agent. There would be a strong inducement for them to do this, in the fact that all, or nearly all their donations would be expended in the gratuitous distribution of religious publications.

Another advantage that would arise from the proposed change would be a wider distribution of our denominational works. While more or less of the denominational works of P. & B. are found in all the principal book-stores in the country, our denominational works are for sale in very few. Hence, the system of operation upon the part of the Publication Society ought to be such as to remedy this evil. But is this the fact? It is not. If I have been correctly informed, the Publication Society is not willing to dispose of its publications to booksellers upon terms that will justify them in their purchase, and that, consequently, our denominational works must be excluded from their stores. But if the Publication Society were to secure a publisher upon the plan proposed, to issue our denominational works, he would exchange or sell them upon terms that would introduce them in all or nearly all the principal book-stores of the land. I am aware that the Publication Society is constrained to monopolize the sale of its publications as far as possible, to secure means to aid in its support. But if this monopoly on the part of the Society throws barriers in the way of the dissemination of our denominational works, through some of the most important channels, the monopoly is a very strong objection against the existing plan of operation.

It may be said, the Publication Society intends to scatter its publications mainly by colporteurs. But the plan proposed for adoption by the Society would not interfere in the least with this important and economical mode of book and tract distribution. In fact, it would promote it, as our colporteurs would get their books upon terms more advantageous to themselves than they do now.

Another advantage that would arise from the proposed plan over the existing one, would be a reduction in the price of the publications. No publication society can get up books so cheaply as can a publisher. A publisher issuing books for himself, would save expense, where a publication society would not, and could not. A publication society receiving into its treasury annually several thousand dollars as donations, may sell books at a cheaper rate than may a publisher, as does the American Tract Society. But when a publication society, like the Baptist, in consequence of its limited means, is obliged to sustain itself in part by profits on the sale of books, it cannot afford to sell

its publications at so low a rate as can a publisher.

Our colporteurs, too, as has been intimated, would be benefited by the adoption of the proposed plan: for, if I have not been misinformed, a publisher patronized by the denomination would sell books to colporteurs at a discount of at least six per cent. greater than does the Publication Society. And I might also add, the publications of the American Tract Society could be procured upon terms equally advantageous, as 'all its publications are sold at cost; that is, at such prices, that the total receipts for such as are sold, shall equal the total expense of issuing them.' In fact, discounts are made 'to booksellers and agents who buy to sell again.' And the publications of the American Sunday School Union can be obtained nearly, if not quite, as cheaply. And the publications of these societies constitute a large share of the books required by our colporteurs.

But it may be said, if the denomination would at once secure the Publication Society a capital of fifty thousand dollars, the Society would be able to sell books at a cheaper rate. This is not disputed. But have we any grounds to hope the denomination will do this? More than five years have passed away since the Society was organized; and the churches exercise now scarcely as much liberality in its support as was exercised immediately after its formation. While a livelier interest has been awakened in behalf of the Society in some sections of the country than existed formerly, in others, the interest has subsided, if the contributions to the treasury are a safe criterion in this matter. For instance, in Philadelphia, where the claims of the Society are best known, the liberality of the churches in its support has diminished, according to the acknowledgments in the Baptist Record. But you will find no such diminution in the liberality on the part of the churches in Boston in the support of the Board of Foreign Missions, where the claims of the Society are best known; nor, upon the part of the churches in New York in support of the American and Foreign Bible Society, where the claims of this institution are best known. Why then, if the Publication Society promises to succeed upon its present system of operation, do those churches best acquainted with its merits decline in their contributions for its support?

I may hereafter endeavor to show that it would be better for the denomination at large, for the Publication Society to adopt the plan proposed, than to retain the present system of operations, even were the Society certain of having, in less than five years, a capital of fifty thousand dollars. In my next, I may be expected to notice the reply of the Corresponding Secretary.

September, 1845. INQUIRER.

For the Christian Reflector.

St. Pierre, Martinique.

The Botanic Garden is almost the only object of any particular interest to the stranger who may visit St. Pierre, though at present it is very little better than a ruin. Like every part of the city, it is finely watered, and it needs only the aid of art and taste to make it all such a garden should be, and what it probably once was. The enclosure is not very extensive, and that part of it devoted to flowers contains not more than two acres. I observed no rare plants; nothing that could not be found in many private gardens in New England. The cactus here grows wild and to a large size, climbing upon stone walls and making itself oftentimes quite a nuisance. Among the flowers two fountains rise, which are supplied with water from a cascade, at the farthest part of the enclosure, conveyed to them by a viaduct of handsomely finished mason-work, near half a mile in length. This cascade is one of the principal sights on the premises, the water falling some sixty or seventy feet into an artificial basin of heavy stone work. The greater part of the garden is on the side of a hill, and reminds one of the steeper parts of Mt. Auburn. It is by a winding path that the cascade is approached, and as you go up to it, you pass a perfect gem of a pond, in which are three little islands sustaining a good variety of tropical trees. The water which supplies the pond comes from the viaduct, over an artificial cascade, and then through a grotto; also the creation of art. This little pond, viewed from above, is beautiful beyond description, and needed only a few singing birds, and some swans drawing a water nymph over its quiet bosom, to make it quite a fairy scene.

One of the things peculiar to this city, is the way it is watered. The very high hills which run up behind the city into the clouds, are constantly wet at the summit with showers, and they send down streams that are received at two points in reservoirs several hundred feet above the sea. From these, the whole city is supplied, and the water not only gushes up at the fountain in the garden, and supplies every part of the house, but is constantly murmuring along in the midst of the streets over the pavements, and imparting to the air a refreshing coolness. This ample supply of water makes the city very clean, as it runs rapidly down the streets, and carries with it all the filth into the sea.

In the easterly part of the city, is a small shallow, rocky stream, where fifty or more women may be seen almost every day, washing clothes. They stand in the stream, the upper half of their bodies entirely unencumbered with a covering, and thresh the clothes on the large round stones, or laying them down, beat them with stones. The process is decidedly encouraging to the button business.

The female slaves that are usually met in

the streets are very cleanly in their appearance, and I presume are house servants. Their dress appears to consist of only two articles, besides the variegated turban, so tastefully worn by many. The under garment is very loose about the neck, and generally ornamented with a narrow ruffle or edging, and over it is worn a calico skirt, rather narrow, and reaching to the ground, so that in walking it is necessary to hold it up with the hand, which they do, high enough to show the knee. Huge earrings are universally worn, and often cost the wearer eight or ten and even fifteen dollars. In walking, they have a peculiar gait, throwing back the shoulders and swinging their arms as if to balance the load on the head, whether they have one or not.

The state of morals is bad enough, and I presume is not improved by the influence that goes out from the two Roman churches. The institution of marriage is very imperfectly understood, if at all, among the slaves, who live in this respect much like the brutes. The free often live in a state of concubinage, which is terminated at pleasure. There is no Protestant place of worship in the city, and the two Roman churches are thinly attended on the Sabbath, though the city contains 25,000 inhabitants. Something of the state of morals may also be inferred from the great variety of color to be seen in the inhabitants, which from the brown skin of the Frenchman shades almost imperceptibly into the jet and shining black of the native of Congo. Little boys of two and three years of age run about entirely naked, and you often meet nurses carrying them in this state astride their left hip, but little girls are never seen in this condition.

Martinique, like the other islands in the range, is volcanic, and this city came near being destroyed by the earthquake of Feb. 8th, 1843. It was so violently shaken at that time that hogheads of sugar weighing 1000 to 1400 pounds, danced on the beach as if they had been dry leaves stirred by the wind. Had the shock continued a few seconds more, the city would have shared the fate of Point Petra. As hurricanes are more frequent than earthquakes, the houses are built of stone, which are pretty sure to tumble down at a shaking of a minute's duration.

The best product of Martinique is coffee, though it produces sugar and some cotton.

This island is free from the annoyance of flies, mosquitoes, spiders, and the like, and one would think there ought to be some offset to hurricanes and earthquakes. It is certainly a great comfort to be rid of these intruders. As a general thing Providence has balanced the discomforts peculiar to every locality, and has fitted each with those things necessary to make them habitable; in the hot climate giving cotton for clothing, and fruits for diet, and in the cold, feeding the inhabitants with the more stimulating animal diet, and clothing them with wool. 'And God saw every thing that he had made, and behold it was very good.' MALLAH.

From Egypt to Canaan.

[An aged minister, a correspondent of the Tennessee Baptist, dated from Mount Alexander, near Alexandria, T., gives the following unique description of the "short method" of being "born again," under the new constitution, as he calls it.]

'Religion is religion now, as it always has been; but the way of coming into the possession of it is—ah me! The people don't leave Egypt now as Israel did, and march forward under the command of Moses the great lawgiver, by the special directions of the Lord Jehovah—from Rameses to Succoth and Etham, through the wilderness, on to Piabhiroth, before Baal-zephon, and pitch before Migdol, by the Red Sea, shut in by the wilderness on either hand, and the rolling waves of the Red Sea in front, and the formidable army of Egypt marching down on them, in dread array, where, oh where, they are compelled to cry unto God; and 'stand still and see the salvation of the Lord,' by a newly created way, through the waters of the great deep. Then on by Mt. Sinai, through the Great Desert, on to the plains of Moab, on the east side of Jordan; where the great lawgiver dies, in order for Joshua, the Captain General of God Almighty's host, to lead them through the midst of Jordan into the promised inheritance.

'But now, brother Howell, the people have found out a much nigher way from Egypt to Canaan. When they leave Rameses, they march on by the Isthmus of Suez, then over the River of Egypt, the Sihor, and brook Besor, directly into Canaan, leaving the Red Sea to the right hand, and Mt. Sinai so far, that they see not even the flash of the lightning, nor hear the awful thunders roll.

'And this way, my brother, they have bestowed so much labor on, that it has become to be a beautiful macadamized road, and travellers now meet little or no difficulty in passing from Egypt to Canaan.'

Alterations in the Bible.

[The American Messenger.—A valuable monthly paper published by the American Tract Society.—is giving a report of Mr. Stebbins, employed by the Society as a colporteur in Tennessee, says.]

He has received the most cordial co-operation from ministers and Christians of every evangelical denomination, and the hospitality of all classes of the population. In travelling about 7,000 miles, he has paid for board, lodging and horse-keeping, but \$2 62!

Besides the many intelligent and devoted ministers on his field, there was to be found a class who were quite illiterate. One of these class thinks seriously of writing a commentary on the Bible, but has scarcely a book in his house except a hymn-book, and his family had little desire to increase the

stock. Another was complaining of the great alterations made in the Bible. Referring his hearers, for illustration, to Matt. 28: 29, he said, in his old Bible the verse read, 'Lo, I am with you always,' meaning that he would be with all his disciples in one way, i. e. with one denomination, which was his own! 'But now,' said he, 'they have added an s to the word, making the Saviour say that he would be with them in all sorts of ways, and in all denominations, whether Christians or sinners!'

Anti-Romanist Communities.

We learn from the French correspondent of the New York Observer, that the German Catholic church, or rather the free church of that country, will probably hold hereafter a prominent place in communications from Germany. 'Never indeed,' says the writer, 'since the days of Luther, has so extensive a movement taken place in Germany. From one end of the country to the other, the minds of men are agitated, and the public attention is more fixed upon this breaking up of Catholicism. It would be difficult to enumerate all the pamphlets and all the journals which have discussed the question now under debate. In Berlin, a new periodical paper entitled 'The Reformation,' and devoted to the defence of the free church in Germany, found in a few days six hundred subscribers. Not only theological and philosophical subjects, but politics itself, are almost wholly forgotten for the discussion of Rome and his friends. It is stated that the peasantry come in crowds into the cities of Silesia and Prussia, asking eagerly for the pamphlets relating to the Anti-Romanist communities, so deep is the sensation. Such an interest has been universally excited, even among the lowest classes of the people, by the religious schism.'

The progress of the reformation under Rome is deeply interesting. Have we not strong reasons to think that a door is to be opened by it for the more efficient action of Bro. Ocken and his devoted companions, and for the more ready reception of the pure doctrines and ordinances of Christ's house? The grand defect in Luther's reformation was that he did not carry it far enough. He left pedo-baptism as it was, and an avenue was left open for the return of multitudes to the old mother. Never until this error is eradicated, can the reformation be complete. N. Y. Bap. Register.

The manner of Reading.

We should read correctly, but that is not enough. Some read over a book like a child looking for pictures; that is not the way to read so as to be profited.

We should read with diligence—give attendance to it—striving to improve and endeavoring to remember what we read.

We should read with attention, laboring to understand what we read and thoroughly to digest it.

We should read with reflection—think of what we read—ponder it—compare it—weigh it—make our own observations—form our own conclusions. It is a good thing to take notes when we read, mark what is important, that we may refer to it as an occasion may require. We are not to take opinions on trust, or because this or that man says so, but to examine and investigate for ourselves. Hence the necessity of reflection, comparison and review.

We should read with practice—adopt as our own what is good, and reduce it to once to practice. Especially should we do this in reading religious authors and the Bible. They who do this will shall know of the doctrine.

We should read with prayer. Prayer is the best preparation for reading and study. How can we expect to arrive at truth unless we seek wisdom from the All-wise in humble and devout prayer? Dr. Watts, in his excellent work on the improvement of the mind, which ought to be more read and studied and practised than it is, quotes from Bishop Sanderson, 'Study without prayer is atheism, as prayer without study is presumption.' And he adds, 'We are still more abundantly encouraged by the testimony of those who have acknowledged from their own experience that sincere prayer was no hindrance to their studies; they have gotten more knowledge sometimes upon their knees than by their labor in perusing a variety of authors; and they have left this observation for such as follow: *Hinc erasce est bene studium, PRAYER is THE BEST STUDYING.*' I hope my readers will find it so.—American Messenger.

The Ways of Providence.

The following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering in drink on the brink of the sea. His little son by him three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty and the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war passing by discovered the plank and child, and a sailor, at the risk of his life, plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of-

war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but he could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: 'For the great attention you have shown me, I give you this only treasure that I am possessed of, (presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady—has been the means of my conversion, and has been a great comfort to me. Read it, and it will lead you in the way you should go.' He went on to confess the wickedness and profanity of his life before the reception of his Bible; and among other enormities, how he cast his little son, three years old, into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man his father, a dying penitent under his care; and judge of the feelings of the dying penitent, to find that the young stranger was his son, the very son whom he had plunged into the sea; and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a pious preacher of the gospel. On closing his story, the minister in the meeting of the Bible Society bowed to the Chairman and said, 'Sir, I am Poor Jack.'

The Armor of the Soul.

What are the truths which are to be used as the armor of the soul against the enemies of its safety and peace? They consist of all those great and solemn truths which concern a man as a rational and immortal being, and his relation to that incomprehensible One who is now his witness and will soon be his judge. In the present short and transitory state of being he is placed for a period of moral discipline. He has various duties which he is called upon to perform, and many responsibilities and means of usefulness which he is required to improve to the glory of God and the good of man; and he has committed to his care an immortal spirit, to be disciplined for the solemn realities of a life which is to come. Through every step of this mortal pilgrimage, he is exposed to an eye that never sleeps—the eye of Him who is not only the witness of his conduct in every relation of life, before whom even his most secret desires and imaginations are open and are weighed in the balance of the sanctuary. Each day, as it hurries unheeded over him, is leading him with fearful rapidity to the grave; and after the short night of the grave, is that dread morning when the voice of the Eternal shall wake the dead—and then there is the awful solemnity of the judgment of Him who cannot err—and then there is eternity. Were the solemn truth habitually present the mind, that each day, as it passes over us, affects our preparation for these dread realities—that each day, each hour, each act of life, each train of thought that is encouraged in the mind, has its part in advancing or retarding us in this mighty work, and has thus a bearing on our prospects for eternity—oh! how could the impression laid to act as armor of the soul, and under an influence from on high, tend to guard it against principalities, against powers, against the rulers of this world, and spiritual wickedness in high places! Such is the mighty import of having the loin girt about with truth.—Abercrombie's Essays.

A SPRING MORNING.—How cheerfully do the little birds chirp and sing at the approach of the sun and the return of spring; as if their life had departed and returned with those glorious and comfortable beams. Thus the penitent and faithful soul is affected towards the true Sun of righteousness, the Father of lights. When he hides his face it is troubled, and silently mourns away that sad winter of affliction. When he returns, in his presence is the fulness of joy; no song is cheerful enough to welcome him. O thou, who art the God of all consolation, make my heart sensible of the comforts of thy gracious presence, and let my mouth ever show forth thy praise.—Robert Hall.

EXPERIMENTAL PIETY.—Nothing is more easy than to say divinity by rote, and to discourse of spiritual matters from the tongue or pen of others; but to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. All that we feel not in religion, is only hypocrisy; and therefore the more we profess, the more we sin. It will never be well with me, till in these greatest things I be careless of others, fearful only of God's and my own; till sound experience have really catechized my heart, and made me know God and my Saviour otherwise than by words. I will never be quiet till I can see, and feel, and taste the grace of God. My hearing I will account as only to effect this, and my speech only to express it.—Jb.

REGENERATION AND CONVERSION may be distinguished from each other, though they cannot be separated. They may be distinguished; as a man's being disposed to go in a certain road, and his actually going in that road, may be distinguished; for regeneration is God's disposing the heart to himself, but conversion is the actual turning of the heart to God.—Cecil.

ness, and with renewed powers of sanctification. These days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, according to their individual necessities, were often a kind of fast days. In order that their sensual feelings might be lessened and the occupations of the heart in its holy contemplations, they were accustomed on these days to limit their corporal wants more than usual, or to fast entirely.

Having showed that fasting is a religious duty, the speaker proceeded to answer the enquiry, 'What is an acceptable fast in the sight of God?' or what does it require at our hands? 1. Abstinence from food, and from all animal gratifications, so far, at least, as they might in any way disturb or impede the soul in its devotions. 2. We must humble ourselves, each of us, before God, on account of our personal sin. This is true of private fasting, and equally so when the humble ourselves on account of the sins of the church or nation, and humility must begin with ourselves. There may be a kind of general sorrow, and deprecation of the judgments of God; but it may not carry home to the heart a deep and humbling sense of our individual guilt, destroy our love of sin, or work the least reformation in our lives. 3. We should heartily lament and bewail the sins of others, especially those sins which the wrath of God has been kindled against us, and which we ourselves have committed. We should sincerely deprecate the displeasure of God, and humbly and earnestly supplicate him that his anger may be turned away from us. 4. We must break off our sins by righteousness, and our iniquities by turning unto the Lord. Concluding remarks. 1. Does not the present state of Zion call for the observance of this duty? 2. If so, the word of God affords an abundant encouragement to fast before the Lord and call upon his holy name.

The discourse was timely, and presented many profitable suggestions in connection with the law of religion in the churches. The letters reported but very few additions; there has been no revival within the bounds of the Association during the year; a solemn fact, which should affect every heart. In the afternoon, Bro. Carpenter, of New London, preached from Ezek. 33: 11. 'Why will ye die? and presented many solemn discourses from the scriptures, and in the evening from Luke 1: 12. 'Is it nothing to you, &c., and considered the peculiar nature of the sufferings of Christ, and then very feelingly expounded with the characters addressed in the text.

Thursday morning the committees reported, and several resolutions were adopted. Among them was one approving the decision of the 'Acting Board of Foreign Missions,' and pledging them our prayers and contributions; and another disapproving of the removal of ministers. Bro. E. E. Cummings made some very forcible remarks in support of the last, which we wish we were able to lay before our readers. He said no doubt there were instances where the fault was chargeable upon the minister, in seeking a change for a more pleasant or lucrative situation; but it was often to be attributed to the efforts of a few restless, dissatisfied spirits, who might appropriately be called minister-movers; who made it their business to move ministers. When they had succeeded in sending away one minister, they would begin on his successor, and so carry on their work. Instead of laying before the minister what they supposed his failings, they would report them from one to another, and speak disparagingly of him and his usefulness, and create a dissension. He had known of several churches which had lost the labors of a number of pastors, through the influence of two or three—a large majority had yielded, to keep pace with a small minority, which was entirely wrong. A faithful minister must expect to witness some dissension, he cannot do duty and have it otherwise; but he thought the scale ought to be turned, and instead of the ministers moving to please those few dissatisfied ones, that they should move, and go from place to place, until they become satisfied with moving. Bro. Remington referred to two instances where churches had dismissed faithful pastors, with the hope that some one else would do better—but they had both acknowledged to him that they did wrong, and had suffered on account of it. Bro. Carpenter followed, and showed the process by which these 'minister-movers' got the lower under the pastor, and preyed him up out of his place, and set him a-going. In the afternoon, Bro. Carpenter preached a sermon which we did not hear.

The session was characterized by harmony and religious feeling. The prayer-meetings, which were frequent, were unusually interesting, and it is hoped a good religious impression was made on many hearts.

MEREDITH BAPTIST ASSOCIATION.

MEETING. EDITORS.—Presuming that some account of the annual gatherings at our Association's anniversary is gratifying to your readers, I send you a brief sketch of the fifty-sixth session of the Meredith Association, recently held at Lyme.

After the organization of the body, and the appointment of the usual committees, the annual sermon was preached by Bro. B. Roper, from Esther 4: 14. 'And who knoweth whether thou art come to the kingdom for such a time as this?' The subject deduced from these words was 'the analogy between Esther, as alluded to in the text, and the members of the visible church on earth,' and the analogy was traced in several particulars.

The letters from the churches presented nothing of special interest. One sad feature characterized them all—a dearth of revival intelligence. None of the churches have enjoyed a revival during the past year; scarcely any conversions have occurred; but few have been baptized, and most of the churches have suffered loss. How long will this gloomy state of things continue? When will it pass away, and be succeeded by those heavenly revival-seasons which were formerly enjoyed? Is it not time to search and try our ways, and turn again unto the Lord? The brethren of the Association felt that it was, and hence, after the letters were read, a season was spent in solemn humiliation and prayer before the Lord. And it was truly an affecting and a melting time. And very timely and appropriate was the discourse, which soon followed, by Bro. Fuller, agent of the Am. Bap. Home Mission Society, on the importance and means of a revival, from the text in Hab. 3: 2.

On the second day of the session, a sermon, full of important facts and rich in weighty arguments, was preached by the Moderator, Prof. Smith, of New Hampton. It was founded upon Mark 16: 15, 16 and Luke 12: 48, and was designed to illustrate, and impress upon our minds, this sentiment, viz: 'that there is being devoted upon the Christians of this country, and others who speak the English language, a greater amount of responsibility in reference to giving the gospel to the heathen, than upon any other portions of the human family.'

The sermon was exceedingly well calculated to do good, and were it not for the difficulty of giving a faithful outline of it in a brief space, your readers should be furnished with one for their gratification and instruction.

A number of important resolutions were adopted during the session, on Sabbath schools, on the centennial anniversary of raising funds, on periodical seasons of prayer, and on Home and Foreign

Missions. Those on the last-mentioned subjects had reference to the recent decision of the 'Acting Board' and the present position of the missionary enterprise. The noble decision of the Board in reference to the Alabama resolutions was heartily approved. The resolution on the centennial anniversary was based on the fact that the plan had worked admirably among the churches during the past year. In view of this success, the churches were urged to continue action upon the same system. But it was said that Dr. Goings once remarked, 'we read of the acts of the apostles and not of their resolutions,' so we hope that we shall hereafter read of the acts of the Meredith Association as well as of its resolutions.

The closing sermon was by Bro. Percock, of the Dublin Association, from 1 Tim. 6: 12; and was a plain, practical discourse, well adapted to leave a good impression on the minds of people, as they left the place to repair to their homes.

G. R.

THE GOSPEL MUST CORRECT THE EVIL.

So say many who have no desire to see the evil corrected; and, being opposed to all direct effort, they make this plea as an excuse for doing nothing. There are others, doubtless, who sincerely believe the truth embraced in this general remark, but fail in making a particular application; and without this we have little reason to hope for any favorable results. This has been seen with regard to the subject of slavery. The remark is still heard, 'the gospel must correct the evil'—preach the gospel! Very well, and has the gospel been preached for the correction of this evil? We have seen it in the world, and yet the evil has been on the increase during all that time. The difficulty is not in the preaching of the gospel, but in the application; and this is the case with all the other evils which are on the earth. We must break off our sins by righteousness, and our iniquities by turning unto the Lord. Concluding remarks. 1. Does not the present state of Zion call for the observance of this duty? 2. If so, the word of God affords an abundant encouragement to fast before the Lord and call upon his holy name.

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nomination. May prayer go up from every Christian heart, 'O Lord, revive thy work,' throughout our land.

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LYMAN C. GASKELL,
 NO. 33 WASHINGTON STREET, BOSTON,
 HAS received a complete assortment of German Cloths in
 all colors, the colors of which are sure to be permanent.

German and French Doekings,
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Heavy Beated French Satins,
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 AND LIGHT VESTINGS, DRILLINGS,
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 The plan of this work is altogether new—it contemplates the
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 simple terms, as to render the study of Algebra, not only
 feasible to plan, to lead the pupil understandingly, but
 to render it so, that the student may be enabled to
 be found to exhibit in its admission into any academy, or
 in the recitation in a College, to the credit of the
 youthful reciter.—*Boston Evening Journal.*

Mr. Towns—Dear Sir—Your work on "Intellectual Algebra,"
 has just been received. It is a work of great merit, and
 of pleasure. The idea of the work is excellent, and the
 arrangement of the material is most judicious. The work
 we have seen, and it appears to be well calculated to supply
 the want of a work of the kind in the market.

think, to meet the apprehensions of teachers and students alike.

Very respectfully, P. H. BOWTER.

Principal of Grammar Dept. of Harvard School
of Divinity, Cambridge, Mass.

Principal of Grammar Dept. of Warren School
of Divinity, Cambridge, Mass.

A. WALKER,
Principal of Grammar Dept. of Winthrop School
of Divinity, Cambridge, Mass.

D. H. TOWNS, Esq.—Dear Sir,—I have examined with attention your "Intellectual Algebra." I think the plan of the work is excellent; and so far as I have examined, the execution is equally good. I have not time to examine it more thoroughly, but very unlike what Colburn's *Key* for Arithmetic, when I published his "First Lessons." I have requested our School Committee to allow me to put it, in its present form, in my preparatory to the study of *Numerics*. If permitted to use it, I can speak of its merits six months hence with more confidence than I can at present.

Yours very respectfully, RUFUS PUTNAM,
Principal of Southwell English High School, Salem.

31 Prefaced by NAXTON & KULT, 123 Washington St.